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APPENDIX,

Containing a further Account of
Mr. *JOHN CONEY*,
Collected from his private
Writings :

In which the *Character* given of him
in the foregoing *SERMON* is
confirmed, and enlarged; and also the
Example further *improved* for the
Benefit of others.

Luke 10. 37. *Then said Jesus unto him, Go,
and do thou likewise.*

B O S T O N :
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An APPENDIX,

Containing a further Account of Mr. *John Coney*, collected from his Papers, &c.

EXamples have a secret but powerful Efficacy upon those that behold them. The Influence which bad ones have to draw many into an unhappy Imitation, may every where be observ'd, and ought to be sorrowfully resented. And may it not then be hop'd that good ones, may be effectual upon *some* at least, to excite them to a holy Emulation?

As degenerate as the present Times are, they do afford us, by the Grace of God, some amiable Patterns of real and living Religion; some remarkable Instances of Piety and Devotion. And when such are carried off the Stage, to set forth their Example in a fair and easy Light, may, by the Blessing of God, be of no little Service to those that survive.

Hence the Penmen of the Holy Scriptures, ha v (under the Conduct of the unerring Spirit)

recorded many observable Passages in the Lives and Deaths of several eminent Saints. And in Conformity to their Pattern, many of the Servants of God since, have from time to time been at the pains to publish the Accounts of some, of every Age and Degree, whom they have had Opportunities to know and observe, whose Piety has shown with a distinguishing Lustre. And they have herein oblig'd the World, and serv'd the Church. For such Accounts (when true and just) stand as so many Testimonies to the Grace of God, Witnesses for Religion, and Confutations of those who think Holiness an impracticable and impossible thing.

How useful have *Mr. White* his little Book for little Children, and *Mr. Janeway* his Token for Children, been to the Age for which they were designed? And doubtless (as *Mr. Henry* in his Preface to the life of *Mr. Thomas Beard* has taken Occasion to observe) if there was a Collection of Instances in those who are past their earlier Age, and are growing up, or have attain'd, to the Stature of Men, it might prove as useful in its Kind. "The Apostle *John* writes distinctly to little Children, and to young Men. 1 John 2. 12, 13.

Such a Collection might easily be made from among the Sons and Dau'ters born to God in New-England: And in it *Mr. John Coney* might deservedly have a Place.

His Piety indeed was not set off by external Advantages; which sometimes makes a little Religion make a great shew, and be much spoken of: It shone in a lower Degree of life: And therefore I was the rather willing to take this Notice of it; that I might do Honour to *that alone*, and help to fulfil that Word, Prov. 27. 18. *He that waiteth on his Master shall be honoured.*

It may be some may think there is nothing so extraordinary in the following Passages of the life of this Young Man, as to deserve to be thus made public. But if such consider they come from one whose Education was only such as to fit him for a Trade, who was early bound to one, and was diligent in the Work of an Apprentice; and that many of them were in the very Time of his Apprentiship: Then, I think, they must look upon them to be *not common*.

I don't expect in the following Account to gratifie the *curious*, much less the *vain*. — I write for the sake of those *young Men* who were of his Acquaintance, who are about his Age, and of the like Degree. And as I can't but think some in reading these *Memoirs*, will have a secret Wish arising in their Breasts to *be like him*; so if any shall be induc'd to write after his Copy, excited to redeem and improve the Time of Youth; and even that of their *Apprentiship*, for the best purposes; have their Hearts more set for the Things of God, and be quickened

ned and furthered in the Way to Heaven, I shall think my Time and Pains well bestow'd : And for this End I humbly and heartily recommend them to the Blessing of the GOD of all Grace !

What I have transcrib'd from his Manuscripts is without any *material* Alteration ; And the whole I have reduc'd under the following Heads. 1. A sorrowful Reflection on the Sins of Nature, Childhood, and Youth. 2. An Account of his being bro't to forsake the Ways of Sin, to set upon the Practice of religious Duties, and to relie on Christ alone for Pardon and Acceptance. 3. Some things that were Temptations to him, and how he resisted them. 4. A Catalogue of Mercies relating to his Soul. 5. Some Rules and Resolves for his own Conduct. 6. Passages out of his Diary. 7. Some excellent Passages transcrib'd for his own Use out of the Authors which he read. 8. Some savoury Letters to absent Friends.

I.

A sorrowful Reflection on, or an Exercise of Humiliation and Repentance for, the Sins of Nature, Childhood and Youth.

The Paper from which I take this, he has himself put this Title upon it, *A black Catalogue of my Sins* : And he thus writes ;

“ By

" By Nature I am a Child of Wrath, and an
 " Heir of Hell. I brought a corrupt Nature
 " into the World with me, being the Fountain
 " from whence have proceeded all the Sins and
 " Wickedness of my Life. And by Reason of
 " this, (if I had no other Sin) there is Guilt
 " enough lying upon me to cast me from God's
 " Presence, and to sink me down to Hell, to
 " dwell with Devils and damned Spirits to all
 " Eternity. *And were by Nature the Children of*
 " *Wrath. Eph. 2. 3.* Dost thou believe this, O
 " my Soul? O LORD! I turn to Thee! I be-
 " lieve; Help my Unbelief! And impress on my
 " Soul a due Sense hereof; and enable me heartily to
 " mourn for the Sin of my Nature!

" I soon began to shew the Sinfulness of
 " my Nature, and to evidence the Truth of my
 " original Corruption. But, O my Soul!
 " where shall I begin? O LORD! I turn me
 " unto Thee! Beseeching thee to work in me the su-
 " pernatural Work of Convincement of, and Humi-
 " liation for Sin, by thy Holy Spirit, whose proper
 " Work it is. *John 16. 8.* O my Soul! Call to
 " mind and mourn for! Lord! Do THOU bring
 " to my Remembrance and heartily bumble me for,
 " the Sins of Childhood and Youth which are Vani-
 " ty!" * * Here he enters (as it were) into
 the Detail of his Transgressions, and looks back
 as far as the *fifth* or *sixth* Year of his Age. He
 endeavours to call to Mind Sins committed at
 this and the other Time and Place; and often
 sets

sets down the particular Commandment which they were a Violation of. He seems concern'd that the *smallest Sin* might not be unrepented of, that the *least Item of Guilt* might not remain uncancell'd. So Ephraim bemoaned himself: — After that he was turned, he repented; and after he was instructed, he smote upon his Thigh: He was ashamed, yea, even confounded, because he did bear the Reproach of his Youth. And God said of him, he is a dear Son, he is a pleasant Child; — I do earnestly remember him; — I will surely have Mercy on him. Jer. 31. 19, 20.

II.

How he was bro't to forsake the Ways of Sin, to set upon the Performance of religious Duties, and to place his Trust in Christ alone for Pardon and Acceptance.

The Account of this in one of his Papers is after this Manner; "In the Year 1714 I was put out as an Apprentice. Some Time after I was with my Master, I was visited with a short Fit of Sicknes, in which I was afraid to die; and I promised God if he would spare me I would live a holy Life. God in his great Mercy saved me from going down to the Grave. But I soon forgot my Sick-bed Repentance, and returned to my former Course; I still continued an Enemy to God, and

"and a Stranger to true Conversion. I was
 "proud, passionate, envious, and indulg'd
 "Youthful Lusts; and was settled and satisfied
 "in this my Condition. And thus I continu-
 "ed till (I think) the Year 1716. Then I
 "was convinced that if I did not leave my
 "Sins, and turn to God, I should not be sa-
 "ved. This put me upon praying, forsaking
 "my Sins, restoring some [*small things*]
 "which I had unjustly taken in my Childhood.
 "All this I did, and so thought the Breach
 "was made up between God and my Soul.
 "But alas! I trusted in Duties, and not in
 "Christ; thereby making the Righteousness
 "of Christ of none Effect. And when I com-
 "mitted Sin, or came short in Duty, I confes-
 "sed the same before God with Sorrow, and
 "begged that He would pardon me, and I
 "would endeavour to be better for the future.
 "But all this while I neglected CHRIST. O
 "Lord! *what need did I stand in of thy illumina-*
 "*ting Spirit to direct me to Christ, the only Way un-*
 "*to Thee?* And thus I continued till the
 "Year : And then I hapned to read
 "Mr. Shepherd's sincere Convert, by which I
 "plainly saw that what I had been a doing,
 "would not bring God and my Soul to be at
 "Peace, so long as I did not trust in Christ.
 "And, (Blessed be God!) it did put me on
 "going out of my self, and trusting in Christ
 "for Acceptance with God. "

Thus his Feet were happily guided into the Way of Peace; and he was directed to cast the Anchor of Hope upon the only sure Bottom. —

It may not be amiss here to caution Persons against a common, (and, as it may be feared, to many, a fatal) Error: Namely; *The placing Reformation, Duties, Affections &c. in the Room of Christ.* When Persons come to be convinc'd of their Sinful State, and the Danger thereof; are made sensible of their Neglects of God, and Transgressions against him; and have their Souls shaken with the Fear of his Wrath: Then the natural Inquiry of their Souls is, *How shall I get God reconcil'd to me, and at Peace with me?* And many propose this to themselves as an effectual Expedient; *As I have heretofore offended him by my Sins, I will now pacifie and please him with my Duties.*

Accordingly they put away, as far as they can, their former Transgressions; they frequently go alone, confess and pray to God, with Humiliation and Affection: And these Things please and ease them: They now rake up the Perswasion that all is well between God and their Souls; tho' they have all this while neglected to make Use of Christ as their High Priest, and to repair to his Righteousness as their only Safety. — This is a Vanity that will not profit, but destroy: Such are still far from Peace with God and well-grounded

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Appendix.

Comfort. True it is, these Things are good in themselves; and it may be said of such Persons, (as Christ said of the *discreet Scribe*, Mark 12. 34) *they are not far from the Kingdom of God.* But if they rest here, and don't go out to Christ for life, they stop short: For these Things, put them all together, are not the *Cause* of our Acceptance with God; tho' they are *Signs* that his Spirit is at Work upon us: They are not therefore to be *rested in*. It is Christ who is our Peace: this is the Name whereby He is called, Eph. 2. 14. And we must *lay hold on him as God's Strength in making our Peace with him*: so *shall we make Peace*, Isai. 27. 5.

III.

An Account of some Temptations he was sometimes troubled with, and how he resisted them.

1. "In the Year 1716, some time after I had my Convictions strong upon me, I was tempted to disbelieve the Being of God, the Truth of the holy Scriptures, and the Ordinances of the Gospel; and to think they were the Inventions of Men. This was a sore Temptation to me; and would sometimes come upon me when I was reading the Scriptures. But thro' God's Goodness it went off by Degrees."

I suppose there are few who are converted to serious Religion, but are troubled more or less, at one time or another, with Temptations to Infidelity; more commonly, it may be, when God is dealing with them in a Way of sound Conviction. Therefore if this be the Case of any others, let them not think *some strange thing has hapned to them*. What Course this Young Man took for Deliverance, he does not particularly say in the Paper I have now before me. But by some occasional Hints I meet with in some other Papers it seems to be this; He endeavour'd to *resist* the Temptation, and did not always stand to *answer* it: He cried to God for the Removal thereof, and that it might be sanctified: And it appears, he us'd himself to such religious Exercises, as tend to promote Acquaintance with God, and to leave the deep Impressions of a God upon the Mind behind them. In such a Way no Wonder the Adversary was soon tired, and the Temptation ceas'd to trouble him. I suppose also *Mr. Capel's* Book concerning Temptations might be of Service to him at this Time; For I find he has transcribed several Passages from him concerning *Atheism*, which the Reader may meet with under the 7th Head.

2. "Thoughts about God's Fore-ordaining
 "whatsoever comes to pass have also been a
 "sore Temptation to me." And concerning
 this he writes in one of his Papers; "The
 "Scripture

“ Scriptures having reveal’d God’s *Fore-ordi-*
 “ *nation* of all things that come to pass, I would
 “ accordingly *believe* it. Yet forasmuch as the
 “ Tho’ts hereof do many times hinder me in
 “ working out my own Salvation, and giving
 “ Diligence to make my Calling and Election
 “ sure ; and also to beget in me wicked Tho’ts:
 “ Therefore, *so far as they have a Tendency this*
 “ *Way*, I am resolved to put them from me,
 “ which I think is a Duty incumbant on
 “ me.”

In this he was doubtless in the Right. For,
 tho’ it be a Truth that God has fore-ordained
 whatsoever comes to pass, the Devil knows
 how to turn this, or any other Truth in the
 Bible, into a Temptation. And when it pro-
 duces in us hard and unbecoming Tho’ts of
 God, or discourages us from plainly required
 Duty, we may be satisfied there is a Temptati-
 on of Satan in it ; and accordingly, when con-
 sidering and disputing the Matter within our
 selves don’t help us, but rather (as it some times
 does) more perplex us, we shall do well to turn
 our Tho’ts from it, and as much as may be to
 put it from us. The Doctrine of the Decrees
 is what the strongest Heads cannot enter far
 into ; and for weaker Minds to be poring much
 upon it, may be to their Loss and Damage.
 Let plain Christians then *believe* the Decrees,
 but *study* the Covenant. Deut. 29. 29. *The se-*
cret things belong unto the Lord our God ; but these
things

things which are revealed belong unto us, and to our Children for ever, that we may do all the Words of this Law.

But inasmuch as the Subtil Adversary of Souls, endeavours to hinder many Persons from working out their own Salvation as the Gospel directs and requires them to do, by teaching them to argue after this manner, If it is ordained that I shall be saved, I shall be sav'd; but if it be not ordain'd, I shall not be sav'd, let me do what I will; I would stay the Reader so long as to make this Reply to it.

God's Decree doth not at all take off our Endeavours in the Use of Means: For the End and the Means are by God joyned together in the Decree, therefore we must not separate them. When the Apostle Paul was in imminent Danger of Shipwreck in his Voyage to Rome, he encourag'd the Company by assuring them there should not be the loss of any Mans life, only of the Vessel: For, says he, (Acts 27. 23, 24, 25.) there stood by me this Night the Angel of God whose I am, and whom I serve, saying, Fear not, Paul, ——— God hath given thee all them that sail with thee. Wherefore, Sirs, be of good Cheer, for I believe God, that it shall be even as it was told me. Yet when the Shipmen were by and by going to flee out of the Ship, to save themselves by Boat, Paul said to the Centurion, and to the Souldiers, (v. 31.) Except these abide in the Ship ye cannot be saved. Which did not at all weaken the Assurance the

had just before given them from God that they should all be saved ; for God that had appointed the *End*, that they should be saved, had also appointed the *Means*, that they should be sav'd by the help of those Ship-men. So tho' God has ordain'd the Salvation of them that shall be saved, he has ordain'd it in the way of Holiness and Obedience ; and Salvation is not to be obtain'd by any out of this Way. 2 Thess. 2. 13. *God hath chosen you to Salvation, through Sanctification of the Spirit. Eph. 2. 10. For we are his Workmanship, created in Christ Jesus unto good Works, which God hath BEFORE ORDAINED that we should walk in them.* But to return ;

3. " Whereas (for a considerable time since)
 " almost every time my Heart is affected in
 " Reading, Praying, Meditating, Singing of
 " Psalms &c. it is presently suggested to me,
 " this is nothing but the Working of natural
 " Affections, and don't come by the Influences
 " of the Holy Spirit, and so is not acceptable
 " to God ; Which Suggestion takes away all
 " the Comfort of the Duty, and hinders me
 " from rejoycing in, and thanking God for the
 " Assistances of his Grace, and is an Impediment
 " to me in my Christian Course, and so a great
 " and sore Trouble to me ! This I believe is a
 " Temptation of Satan to me, the Enemy of
 " our Peace and Comfort, as well as the Destroyer
 " of our Souls. And therefore (considering the
 " Matter and Manner

“ Manner of the Suggestion) I shall endeavour
 “ for the futurè, whensoever it is suggested,
 “ immediately to resist and reject it.

“ The Reason which makes me think it is
 “ not the Working of natural Affections, and
 “ nothing else, is because I many times find
 “ my Heart dull and wandering, and much
 “ indisposed to the forementioned Duties, and
 “ *this when my Body is in a good Temper.*”

“ And I shall endeavour to keep my Heart
 “ in an affectionate Frame, finding it to be then
 “ easiest to keep the Heart with God. Nay;
 “ is not this to have the Heart with God,
 “ when the natural Affections being sanctified
 “ are carried out towards God?”

IV.

A Catalogue of Mercies relating to his Soul.

The Soul is the principal Part of a Man.
 Yea, *the Soul is the Man.* We should therefore
 value other things as they have Relation to the
 Soul; and fix our Estimate of *them* by the
 Worth of *this*. So this young Man seems to do,
 in that in his Catalogue of Mercies he sets
 down only such as relate to his Soul. And
 they are these that follow.

r: “ While

1. " While Millions in the World are without the Knowledge of Christ, I do enjoy it, and that in the Purity of it.

2. " While many in the World who do enjoy the Gospel, have it with a great deal of Trouble, and almost at the Peril of their Lives, I do enjoy it without Lett or Molestation.

3. " While thousands under the Gospel remain hard and stupid, I, together with the outward means, have the Awakenings of God's holy Spirit.

4. " While many others have many Impediments from the Troubles of the World, I am in a great measure free from them.

5. " While many in the Town are sick †, and some taken away by Death, I am still in Health, and have yet time to make my Peace with God, and thereby be prepared for Sickness and Death.

V.

Some Rules and Resolves which he made to himself.

† This was written in the Time of the Small pox.

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1. Relating to his Diet.

He desir'd to eat and drink to the Glory of God; for Strength and not for Drunkenness: And therefore sets down the following Rules, which, he says, he had found by Experience most suitable to his Constitution of Body.

1. ———“ When I work hard to eat indifferently hearty.
2. ———“ When my Work is more easy to eat something less.
3. ———“ When it is sitting Work, and the Mind, not the Body, exercised, a moderate Diet; and, if to be had, of things easy to be digested. ——— A very light Supper if I am to write or read after it.
4. ———“ For the better serving God on his holy Sabbath, to eat moderately thereon; and to defer Supper till after secret Duties.

2. Relating to the Performance of religious Duties, &c.

August 26. 1724.

1. “ Whereas I have usually put off my Evening-Prayer till Bed-time, in which I am many times sleepy, and God had little or no Heart Service from me; I now purpose to go to my Evening Devotions after I have done Work, or a little before dark, and after

" I have done to resolve how to spend the Evening. This Purpose to hold all this Week, and then to resolve further.

2. " Whereas heretofore I have left my Morning Devotions till after Breakfast — ; I now purpose to try whether it will be more Advantage to my Soul to attend the same before I go to work in the Morning—. This Purpose to hold three Days from above.

3. " Whereas of late I have not been so frequent in *Ejaculatory Prayer* as I have formerly been — ; I now purpose all this Week, on every day, to accustom my self more to the said Duty.

4. " Whereas I have not kept such a strict Watch as I should with respect to my *Eyes*, I purpose this Week to be more careful about it — .

" O my Soul ! look out and see what further may need to be amended, and set about it — . Lord ! I depend on Thee for thy Grace.

3. Relating to his coming into the *Marriage State*.

Soon after he was free from his Master, he wrote down the following Reasons against associating

sociating himself *as yet* with any of the Female Sex, in order to come into the Marriage State ; In which, I think, he shews *the Wisdom of the well-advised*. And if other Young Men did act with the like Caution respecting this Matter, it might be no Disadvantage to them. They are as follow :

1 Reaf. “ In all Probability it will be a
 “ considerable time before I shall be settled in
 “ a way of Business, it may be several Years,
 “ and for me to keep Company with a Person
 “ so long may have great Inconveniencies at-
 “ tending it. Viz. (1.) It to be sure will take
 “ up a great deal of precious Time, which
 “ might be better spent. (2.) It may be after
 “ I have kept Company with a Person whom
 “ I love and value, another may come and ob-
 “ tain her, to my great Disquietment and Un-
 “ easiness.

2. Reaf. “ I do not look upon my self ca-
 “ pable, as yet, of making a judicious Choice ;
 “ being bias’d more by *Fancy* than *Judgment*.

To these he afterward added some *Rules for the Choice of a Consort*. I suppose this might be when he had Tho’ts of entring soon into the Marriage State ; which he was about when Death took him off. They shew his Care to *marry in the Lord* ; and are as follow.

1. “ In the Choice of a Consort, look for
 “ one

“ one who is good natur’d, of a peaceable Disposition and easy Temper. For, (1.) How uncomfortable would it be to come home from Work &c, and find unpleasant Looks, harsh Discourse, and consequently the most undelightful Company? (2.) How unsuitable is such a one for a bosom Friend, and Sympathizer with one in Trouble?

2. “ Look, as much as possible, for a religious Person: For your spiritual Comfort and Happiness in this World, in a great measure depends upon it. — One with whom you may converse spiritually —.

3. “ Therefore see to it that a roving Fancy, without Judgment, do not lead you in your Choice; and that you do not look more for Beauty, Money &c, than for Virtue, which is more valuable and lasting than any external Qualifications. The Rev. Mr. Flavel says, “ The only season Men have to weigh things judiciously and impartially, is before their Affections are too far engaged, and their Credit and Reputation too much concerned.” This I think is applicable to the Choice of a Consort ——. But, O Lord; unto thee would I look, when I go about this Work.

VI.

Passages out of his Diary.

It has been the Practice of many Christians, (learned and others) to keep a *Diary*, or *Christian Journal*, wherein they have written down for their own Use, the spiritual History of their Lives; the more material things that relate to their Souls; the Dealings of God with them by his Spirit and in his Providence, and their Frames and Carriage towards him. A commendable and holy Practice this is. Such as have Ability and Leisure for it would doubtless find it of Advantage to them. By this means Persons would be less Strangers to their own Souls, and not at such a Loss about their spiritual State.

Nor are there wanting some *Hints* for it in Scripture, tho' the thing be *not of Commandment*. God (says a grave Divine †) kept a *Diary* in the Creation of the World (Gen. 1.) to present this Practice to us. Yea, He keeps a *Book of Remembrance* (Mal. 3. 16.) for us that think upon his Name; He numbers our Hairs, bottles our Tears, writes us upon the Palms of his hands, registers our Names in Heaven; and shall not we write down his Name, Works, Love &c.? *Moses wrote down the Goings out of the*

† Mr. J. Fuller.

Children of Israel according to their Journeys, by the Commandment of the Lord. Numb. 33. 2. And some have thought the hundred and nineteenth Psalm might be a Collection of David's pious and devout Ejaculations, the short and sudden Breathings and Elevations of his Soul to God, which he wrote down as they occur'd, and towards the latter end of his Time gather'd them out of his Day-Book where they lay scattered, and, adding to them some like Words, digested them into that Psalm. ||

This young Man (who seem'd willing to use all Helps for his spiritual Advantage) early begun this Practice, viz. on July 14. 1721, which was more than a Year before his Apprentiship was out, and continued it to August 7th. 1726. the last Sabbath but one of his life, in all something more than five Years; and hath left 2 considerable Octavos, and 1 Quarto, which are properly his Diary. They shew his Devotion towards God, his Walk with God, Delight in, and Zeal for God; how careful he was to redeem precious Time, and how solicitous to have the State of his Soul well settled; the Tenderness of his Conscience, and the strict Guard he kept upon his Heart, Words, and Actions, his Appetites, Passions, and Senses.

They were to be sure written for his own private Use; without a Thought, I believe, of

|| Henry in Psal. 119.

their

their going the least further : And therefore are written with all Plainness and Simplicity. They abound with Complaints of himself, especially on the Account of Deadness and Dullness, the Want of Life and Affection in secret and public Duties. I am ready to think he might place the Exercise of Devotion, and the Injoyment of Communion with God, too much in having the Affections warm'd and rais'd. For I find he often complains of the want of Life and Affection, when he himself could not but think he was hearty and serious in duty ———. However he kept on in Duties ; and perform'd them many times when he himself was ready to say *he had no Heart or Life at all*. And so Christians ought to do, and not omit Duty because they are out of Frame for it. For where such Indisposedness to Duty is a Grief and Burthen, and there is a striving of the *Spirit* against the *Flesh* to overcome it, they are doubtless accepted with God thro' Christ, tho' they are not so comfortable to our selves.

I shall not stand to reduce his Diary under proper Heads, but transcribe some Passages of it in the Order of Time in which they were written.

1721.
July 14. “ This Day being kept by the People of God in publick Fasting and Prayer on account of the *Small Pox* being in the Town——, I in my Morning

ing Duties had little or no Warmth or Affection, also while at God's House much troubled with distracting Tho'ts; but in my Evening Devotions I had (I think) some hearty Desire of Soul in Prayer: O Lord! Look on Christ thy dear Son, and accept me in him."

" This Day in my Morning Prayer I had some Warmth and Composure ———. In my Evening Prayer little or no life ———; yet my Trust was in Christ for Acceptance. The Lord quicken me for the future!" 15.

" This Day in the Morning I had much Warmth of Affection and Delight in Duty; and in a pretty well composed Frame the Remainder of the Day; my Delight being in the Hope of being in God's Favour ———; but in the Evening dead and lifeless: O Lord quicken me!" 16.

" This Day being *Lords-Day* I went to my Morning Devotions, but I was very dead, no life at all; and while attending on the public Worship but little life. So that I found the Truth of what our Saviour says, John 6. 63. *It is the Spirit that quickneth, the Flesh profiteth nothing.* And, in another place, *With* 17.

out me ye can do nothing."

18. "This Morning I had some Warmth of Affection, and Hope in the Mercy of God thro' Christ. And thro' God's Assistance, with Care, I retain'd a serious Frame of Soul for some time; and, thro' God's Mercy, was kept from greatly dishonouring him this day — ; but at times troubled with Blasphemous Thoughts."

27. "This Day I was in a serious Frame in some good Measure, and had many Thoughts of another World —. In the Evening I had some Warmth of Affection in secret Prayer to God, and did beg of him that I might be excited to a diligent Preparation for Death †. O Lord quicken me in this Work!"

30. "Being Lords-Day, I in the Morning read *Mr. Wadsworth's doubting Christian*, and was help'd by it to see I should be welcome to Jesus Christ if I went to him in a Way of Faith, notwithstanding my Heart was hard, &c. And, blessed be God! I was this Morning enabled to trust in him for a

† He had the *Small-Pox* then in his View.

Par-

Pardon, and did believe he would pardon me thro' the Merits of his Blood. In the Evening also some life, and a Hope in God's Mercy thro' Christ. O Lord, accept of the Performances of this Day thro' the Merits & Intercession of Christ ! ”

“ In the Morning dull ———, troubled with blasphemous Tho'ts sometimes in the day ———, in the Evening lifeless ———. ”

31.

“ This Morning I did endeavour before I went to Prayer to get my Heart humble for Sin, but I found I was insufficient of my self ———. ”

August
7.

“ This Morning some Warmth of Affection in Duty ; but no Courage to speak for God when I saw Occasion for it in the Day, which makes my Mind uneasy. ”

3.

“ Much out of Frame for Duty——. Lord pardon and quicken ! ”

4.

“ This Morning I was enabled to be serious before God in Prayer, and was in a pretty good Frame of Spirit thro' the Day. In the Afternoon much affected and delighted with the

7.

Love of God in Christ to my Soul; and I had a Heart to speak for God. In the Evening composed, lively and affectionate in secret Prayer. O Lord, I heartily thank thee for the Mercies of this Day ! ”

9. “ This Day in my Morning Devotions I was lively and affectionate, and had a great Hope of my Interest in Christ. In my Evening Prayer I was (I think) sincere, tho’ not so lively as in the Morning. ”

13. “ This Day, being *Sabbath-Day*, I set my self in the Morning to examine the State of my Soul, by several Marks laid down by *Mr. Joseph Alliene* ; and, having prayed to God for his Assistance, I set my self to the Work, and examined my self, and I found I could answer to *most* of them, if my own Heart did not deceive me. And I cannot but look upon my self a Christian, tho’ a weak one. ”

16. — “ My Heart did rise with Anger at a small Matter, and put my Spirit out of Frame. ”

19. — “ Much troubled because I saw one go on in a Way of Sin —. ”

This

This Day, being *Sabbath-Day*, in the Interval of Service I was serious in Meditation on Death. † And in my Evening Devotion affectionate before God, with a Hope and Reliance on his Mercy. O Lord increase my Faith, quicken and fix my dull and wandering Heart!

This Day in my Morning Devotions some Warmth of Affection —, in the Day some Rising of Heart —, and also a cowardly Spirit in not speaking for God, which has caus'd a great Uneasiness in my mind —. In my Evening Devotions I think I was serious and hearty. O Lord quicken me, enable me to live more to thy Glory, and give me *Christian Courage*!

— “Not many Thoughts of God thro' the Day.”

October
3.

“*Dead* is the Word. O when shall it be otherwise; Lord quicken me by the Spirit!”

† This very Day five Years was the Day of his Death.

“My

8. " My Tho'ts much disturb'd thro' Anger, (tho' I hope not *reigning*) which when it rises doth much discompose me, and hinder me in the Service of God. "

14. " Serious in Prayer in the Morning——, but few Thoughts of God the Remainder of the day——, Pride was stirring in me. "

Novemb.
3. " In a serious Frame of Soul in Prayer this Evening——. I observe 'tis best to be *seasonable* in my Duties——. "

17. " This Day in my Morning Prayer very lifeless, notwithstanding I spent some time in Meditation before Prayer. In the Remainder of the Day but few thoughts of God. And in my Evening Prayer very lifeless. O Lord! I find by Experience without the quickning Influences of thy Spirit, the best Duties are but insipid things. "

Decemb.
3. " This Day I was very confus'd & lifeless in my Morning Prayer, and had few Thoughts of a spiritual Nature the Remainder of the Day, and no Courage to speak for God when I saw him dishonoured, and also in my Even-

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Evening Prayer lifeless. O Lord quicken me for the future ! ”

“ This Day *envious Tho'ts* troubled me ; tho' I hope Envy does not reign in me. ——— In my Evening Devotions some *heartty* Desires of Soul, tho' not affectionate. ” 14.

“ This Day being the *first Day of* 1711-2. the Year, I, alas ! made but a poor Beginning of it. For in my Morning Prayer I was cold and wandering, and the Remainder of the Day had but few Thoughts of God ; also in my Evening Prayer cold. The Lord pardon my Sins and Short comings thro' Christ ; and grant that in this Year I may bring more Glory to his Name than in the Year past, and also gain much saving Benefit to my precious and immortal Soul ! Jan. 1

“ This Day being *Sabbath* and *Sacrament Day*, tho' lifeless before, yet at the Sacrament lively, which was a comfortable Season to my Soul. ” 7.

“ This Morning I think I was serious tho' not lively, and in a composed Frame the Remainder of the Day, & in my Evening Prayer I think serious. ” 9.

This

Appendix.

This Evening I set my self to examine whether I was willing to receive Christ upon Gospel Terms ; and upon Search I found I was willing to receive him as Prophet, Priest and King. I hope my Heart was right with God. But, O Lord, *do thou search me, and try me, and cause me to see if there be any way of Wickedness in me, and lead me in the Way everlasting.*"

16. " This Day in my Morning Prayer I was serious and affectionate. O how sweet is such a Frame ! "

24. " I was very uneasy in my Mind this Fore-noon, because I did not reprove another when I saw him violate the Command of God ; but was enabled at last to speak whereby my Conscience was easy. "

27. " This Day in my Morning Prayer in a good Frame of Soul, but much disturbed in my Mind the Remainder of the day, and little or no life in my Evening Devotions. O Lord, drive away all *sinful Impertinencies*, and quicken thou me in thy Way ! "

18. " This Day, being Lords-Day. while at the public Worship of God I

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was reverent and attentive ; but my Thoughts confus'd so that I could not receive the Word as I ought. "

" This Day, being *Sabbath-Day*, in the Fore-noon at God's House I was in a serious Frame, in Hearing Mr. ——— from *Heb. 12. 2. Looking unto Jesus the Author and Finisher of our Faith* &c. In his Sermon he exhorted us to look off from the Creature, and to look to Christ by Faith ; and told us if we did not look off from that, we could not look aright to Christ. The Lord set this Sermon home upon my Soul for spiritual good. "

Febru
11.

" I find the World is striving to get my Heart from God, but Lord prevent it by thy Grace. "

23.

" This Day, being *Lords-Day*, I, alas ! was in a dull Frame in the secret and public Duties of it, except in some part of the After-noon Service. I fear I am losing my *first Love*, and that God's Spirit is withdrawing from me ; but I desire to return to God as the Rest of my Soul, in whom alone, I find by Experience, true solid Comfort, Delight and Satisfaction are to be found. ——— I have found by sad

25.

E

Expe-

Experience that temporal Delights, (tho' innocent in themselves) Friends &c, are apt to take the Heart from God. — Therefore, O my Soul, be careful about thy Heart ; for if thou lettest it go down at any time, thou wilt find it a very hard Matter to get it into a serious and heavenly Frame again. ”

27. “ This Day I hope I was serious before God in Prayer. I begg'd of him the warming and quickning Influences of his Holy Spirit for the Performance of Duty, and I can't but think God has answer'd my Prayer, for I was in a good Frame of Soul this Day, and also in my Evening Devotions serious and hearty. — I have lately read in the life of *Mr. Matthew Henry*, and was much delighted and affected with his close Walk with God. O that I might hereby be provoked to Emulation ! ”

28. “ This Morning serious and affectionate in Prayer ; — but afterwards my Appetite was too hard for me, which made me dull &c. How careful should we be, lest we offend in eating, and indispose our Hearts for God ? ”

“ This

" This Day I set my self to meditate on Heaven and Hell——. " March 1.

" In a discomposed Frame most part of this Day. O Lord *for sake me not utterly*, for in thee do I trust. " 3.

" In my Morning Prayer lively and affectionate. O how sweet is such a Frame ! " 7.

" In my Morning Devotions in an indifferent good Frame of Soul, but had but few Thoughts of a spiritual Nature this Day ; also in my Evening Prayer little or no life. I find by Experience, if I would keep my Heart with God, and have Communion with him in Duty, I must walk very circumspectly, and be lifting up my Heart in Ejaculations to God in the Intervals of Duty, and avoid all trifling. Lord, by thy Grace enable me so to do ! For in that alone do I trust for Strength. " 8.

" I this day kept a *private Fast*——. I find fasting is hurtful to my Health in my present State of Body. Yet I would use it as my Strength will allow. " 10.

13.

“ This Day in the Morning before I arose my Conscience greatly troubled me, because I did not reprove a Person that stood in need of it. O how extremely troublesome is it to the Conscience to lie under Guilt ; beyond any other Trouble that ever I felt ! And I found the Saying of the *Rev. Mr. Flavel* true, *It is more easy to lie upon a Bed of Straw with a good Conscience, than to lie upon a Bed of Down with a troubled one.* — I would also be humble before God that when I was in Company this Evening my Discourse was so unprofitable, and this when the Opportunity might have been improv'd for spiritual Advantage. The Lord make me careful of my Company, and to be improving all Opportunities for his Glory. ! ”

18.

“ This Day being *Sabbath Day*, I was almost in a lifeless Frame of Soul while at God's House —. I find by Experience, I am utterly unable to Worship God in a suitable manner, without the Aids of his holy Spirit. ”

19.

“ This Day much discomposed : The Reason because I did not admonish

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nish another when I saw Occasion for it. In my Evening Prayer lifeless. O Lord strengthen me by thy Spirit in the inward Man, and give me Strength and Courage to speak for thee; for I am very weak.

This Day in my Morning Devotions I did beg of God Courage to speak for him; and I was enabled this Day to warn and reprove one that stood in need thereof; and was in a pretty well composed Frame of Soul this Day.

22.

“This Day in the Morning I was extraordinary melancholy, so that I had not a Heart to pray to God in the usual time. I believe it arose from some Trouble, &c. At last I went to Prayer, but had not much life, tho’ I hope I was serious.— O Lord, sanctifie temporal Troubles for spiritual Profit; and by them let my Heart be more taken off from the World, and set upon thy self!”

27.

“This Afternoon I had the Opportunity of going to the *Friday-Lecture* at our Church, and heard concerning putting our trust in God, which Sermon I trust thro’ Grace will be profitable to me.”

30.

“This

April

1.

"This Day, being Sabbath and Sacrament-Day, in the Morning I examined the state of my Soul out of Mr. Matthew Henry's *Communicant's Companion*; and I can't but think the Grace of God is in me of a Truth, tho' weak.— At the Sacrament when my Affections began to rise, and be drawn forth towards God, they were presently damp'd and cool'd again—."

3.

"I find the reading *History* (tho' innocent in it self) tends to cool the Affections towards God, and hinders my Heart being with God in the Intervals of Duty at this time—."

7.

"This Evening (being Saturday-Evening) I took a view of the Frame of my Heart in Duty in the Week past, and I find it has been but a poor Week; dull in almost every Duty. Lord humble me herefor, and let it not hinder Communion with thee on thy Day!"

25.

"A Temporal Trouble now lies heavy upon me, and disturbs my Mind——. But I desire to be submissive and quiet under the Dispensations of God's holy Providence, in this
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and all other Respects; and the Lord grant this may be sanctified to me, to wean me from this World, and make me long for a better.— This Morning I spread the Case before God in Prayer; and I trust God had a Regard to my Prayer thro' Christ. ”

“ I find the World is wooing of me to embrace its transitory and deceiving Delights: But, O Lord, keep me by thy Grace from embracing of them ! ” 16.

“ This Day being kept as a Day of public Fasting and Prayer by the People of God, to confess their Sins, and implore his Mercies,— I was in a dull Frame of Soul while at God's House ; but in my Evening Prayer in a serious and affectionate Frame. I find I cannot wholly abstain from Food, for the missing but one Meal, indisposes me for the Service of God. Therefore I think it best, as my Body now is, to take something, tho' but a small matter. ” 19.

“ This Day I have been much concerned about my Soul, and the way of closing with Christ upon Gospel Terms.— I labour of Spiritual 21.

Dead-

Deadness, and an utter Inability.—
Yet I would rest on Christ for Par-
don, Righteousness and Acceptance
with God."

22. "This Night my Faith in Prayer
was pretty strong; and I have a great
Hope that God is my Father, and I
his adopted Son thro' Christ: Which
delights my Soul, and encourages me
more to Duty, than any thing else
whatsoever.

May
1.

"This Day my Heart did rise in
Anger against a Person that spake a-
gainst me; but I desire to put it a-
way, and heartily to forgive the Per-
son: And, O Lord, do thou forgive
him!"

14.

"Much discomposed about——;
and in my Evening-Prayer lifeless. O
Lord, turn away mine Eyes from behold-
ing Vanity, and quicken thou me in thy
Way.

16.

"Much discomposed this fore-noon
about the same Matter as two Days
before, which made me beg of God to
make my Mind easy. And God gave
a gracious Answer; for in the After-
noon I was abundantly better com-
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pos'd.— I find by Experience to wander abroad doth but beget a wandering Heart, and (as to spiritual things) a dull Soul. But, on the other hand, if I stay at home, I injoy Communion with God in Prayer &c. O how much better then is it to stay at Home than go abroad?"

" In my Evening Prayer I was hearty, tho' not affectionate. — The World is wooing and enticing my Heart, to draw it from God; and I am sometimes almost overcome — : But God has by his Grace kept me hitherto, and I hope thro' the same will still keep me.

21.

" This Day I attended upon the Funeral of my dear deceased Grand-Mother, whom God in his holy Providence has taken away from me. But I would be thankful she has been spared so long to me, particularly to attend upon and comfort me in my Sickness. The Lord sanctifie the Bereavement &c.

June 15.

" This being Lords-Day, in the Morning I look'd back to see what had been the Frame of my heart in the Week past &c. And I find it has been

July
22.

F

better

better with me than sometimes it has been; tho' my short-comings afford Matter for Lamentation.— In a poor dull Frame of Soul while at God's House this day, and also at Noon. It is very uncomfortable to have the warming quickning Influences of God's holy Spirit withheld. But in the Evening in a better Frame; and God seem'd to make up then in some measure what I wanted in the day."

August

" In my Morning Devotions in a serious Frame, also in a good Frame of Soul God-ward this day. Blessed be God for any Assistance granted to an unworthy Creature.— I find there is nothing to be done to Purpose in Religion without Watchfulness and Seriousness; but with these *Religion is its own Wages.*"

10.

" This After-noon I had Opportunity and a Heart to speak in counselling a Person about his Soul. The Lord follow it with his Blessing! "

19.

" This being *Lords-Day* I review'd the Week past; the Lord help me to mourn for my Sins and Short-comings—. *Mr.* — in the After-noon preach'd a serious futable Discourse

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course concerning Christians falling asleep, and letting down their spiritual Watch, and the ill Consequents of it, with an Excitation to rouse them from their Sleepiness. O Lord set it home upon my Heart for my Quickning I beseech thee."

" This Day much disturbed about a worldly Cross, which occasioned me to cry to God for the stilling and quieting of my Mind. I find it a hard Matter to bring my Will to the Will of God in every thing; yea too hard for me without God's assistance. O Lord make me to take Satisfaction in thee only !

24.

" In a serious Frame in my Morning Devotion, but was not careful to keep my Heart in a spiritual Frame this Day; and I found the Effect of it at Night in being in a poor Frame of Soul. I find that I should keep my Heart serious and composed from Duty to Duty if I would meet with God in Prayer.

27.

" This Day I arose early in the Morning, and went to my Devotions, in which I was in a hearty Frame of Soul; also in a good Frame some part

October

22.

of

of this Day ; but thro' Carelessness
lost it, and so in my Evening Prayer
but in a poor Frame of Soul. O Lord
quicken me by thy Spirit !

23. " This Morning earnest in Prayer
to God for Grace. ———

28. " In a poor Frame this Day being
Lords-day. And my Heart was almost
funk within me, while I called to mind
my former days of Delight in God and
Communion with him, and the loss of
my first Love, and that I was now
gtown so lifeless.

Novemb.

3. " In a good Frame of Soul in Du-
ty : Blessed be God herefor ! To have
the Heart in a serious affectionate
Frame God-ward, is to me the delight-
fullest thing in this World.

4. " My Frame of Soul in some mea-
sure good, while at *God's House* and *Ta-
ble* this Day. Blessed be God for gra-
cious Assistances granted. "

Decemb.

12.

" This Day my Mind was very un-
easy, and Conscience much burthen'd,
on Account of my neglecting a Du-
ty. ——— But at Night I was (thro'
Grace) enabled to speak and ease my
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distressed Mind. O the Dreadfulness of a troubled Mind! It far exceeds any Temporal Affliction. How should this stir you up (O my Soul!) to use all possible Endeavours to get and secure an Interest in Christ, that so you may escape Hell, the Place of everlasting Horror and Trouble of Mind?"

" This being the first Lords-Day 1712-3.
Jan. 6.
in the Year, and also Sacrament-Day, I was at the Communion in a serious Frame of Soul; where I endeavoured to mourn in a particular manner for the Sins of the Year past; and in a solemn manner I promis'd to live more to God's Glory this Year than ever.— O Lord, I have opened my Mouth to thee, to live to thy Glory this Year, O let thy Grace be sufficient for me, for in that alone do I trust to perform my Vows. O Lord, I commit my temporal Concerns that may occur this Year, to thy ordering and disposing. Grant they may be so ordered and disposed, as may be most for thy Honour and Glory, and my spiritual and eternal good!

" O Lord, impress on my Soul a July
7.
Sense of the fresh Obligations I have laid my self under at thy Table this
Day

Day to live to thy Glory. ”

1723-4.
Jan. 1.

“ This being new Years-day I had a Regard thereunto in my Morning Devotions, in which I was in a hearty Frame before God. I did confess the Sins of the Year past, and lament before God that I had no better observ’d the Engagement I had laid my self under to him in the Beginning of the last Year. ”

Feb. 16.

“ In an indifferent good Frame of Soul in the After-noon of this the Lords-Day ; in which Mr. ——— preach’d. and shew’d that God was the only satisfying Portion of a Believers Soul, and that all Creature Comforts were fleeting. O may this Discourse make an abiding Impression on my Heart ! ”

March 1.

“ This being *Lords* and *Sacrament-Day*, I was hearty before God, tho’ not affectionate, while at his House and Table. O Lord, humble me for my Short-comings this Day, and quicken me in thy Way. I am at this time about to engage in a new Way of Business, O Lord, I commit the same unto thee, humbly beseeching thee to lead and guide me in those Ways that

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“ This being Lords-Day I was detain'd from God's House in the Forenoon, thro' bodily Indisposition. But was able to go in the After-noon, and hear Mr. ——— concerning *Christians loosing their first Love*, and the unhappy Consequences thereof. O that God would make it a profitable Word to my Soul, and enable me to take off my Heart and affections from those Objects which tend to cool my first Love, and quicken me to Watchfulness and Earnestness for the future. ”

15.

“ This Day, being *Lords & Sacrament-Day*, I think I had the Assistances of God's holy Spirit. O the Sweetness of religious Duties when God meets us in them, as I hope he did me at his House and Table. ”

October

4.

“ In the Evening Devotions of this the *Lords-Day*, God was pleas'd to shine in upon my Soul, and the Thoughts of God and Heaven were sweet unto me. Blessed be God ! ”

Novem.

15.

“ God has at this time been threatening to take away my *Sister* by Death,

July 11.
which

which has caus'd much Concern upon my Spirits, and made me cry to God to fit her for her great Change. O may the Affliction be sanctified !”

18. “ I hope the imperfect Services of this Day, (being Lords Day) found Acceptance with God thro’ Christ. O may the Grace of God take hold of my Heart, and mould it to a Frame and Temper of serious Godliness ! God, (whose Mercies endure for ever) has been pleas’d to hear Prayers for my poor Sister, and has bro’t her back from the Gates of the Grave. Blessed be God for his Goodness herein. ”

1725.6.

Jan. 1.

“ This being New-Years-Day, I had a Regard in my Morning Devotions to the new Year.—— O Lord, I commit the Affairs and Concerns of it to thy Conduct. Over-rule and order them, as shall make most for thy Glory, and my Souls Good.

April 10.

“ Discompos’d and hindred in Duty about a temporal Matter.—— O my God, compose my Mind, and direct me in the Way wherein I should go, I humbly beseech thee ! ”

23.

“ In a good Frame in the Duties of

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of this the *Lord's-Day*; tho', alas! I came short.—— O Lord, I thank thee for such a Measure of Composedness about that Matter, which has of late been such an Impediment to me in my Christian Course. O Lord, go on to deal kindly with me in this Regard, I humbly beseech thee."

" My Frame of Soul but poor in June 25.
the Duties of this the *Lords-Day*. O Lord, *revive thy Work in my Soul* I humbly do beseech thee, and enlarge my Heart that I may run in the Way of thy Commandments ! "

" In a good Frame of Soul in my July 3.
Evening Devotions, and retain'd the same till I went to Rest. O how sweet is it to have the Heart enlarged God-ward! O Lord, Grant this Favour to thy Servant, I humbly beseech thee. "

These are some of the Passages which I have selected out of his *Diary*. They seem to be the genuine Breathings of a gracious Soul, and plainly to shew that Religion was his Business, and the Favour of God his chief Delight.

VII.

*Some Passages transcrib'd for his own Use
out of the Authors which he read.*

It was his Custom to transcribe the things he met with in reading, which were most suited to his Case, and with which he was most affected. He hath left behind him Books of such Transcripts. And tho' some may be ready to think this needless, I can't but think it was a useful and commendable Employment, and such as may be recommended to others. By writing them over the things were better fix'd in his Memory, and by the Help of an *Index* which he made, he had them more ready for his Use than as they lay in the Books he gather'd them out of; and the Time spent in this, might, perhaps, have been spent to less good Purpose. I shall be at the Pains to transcribe a few of the Passages over again, not only to shew his Judgment and spiritual Taste in collecting them, but because they are of general Importance, & for the Sake of some of the Readers especially, who, it may be, will never else meet with them. They shall be under the following Heads.

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Of *Original Sin.*

By his Exercife of Repentance (which the Reader has already had, p. 4. 5.) it appears how much concern'd he was to be deeply convinc'd of *this Sin*. And for his Help herein, under the Bleffing of the holy Spirit, he tranfcrib'd the following Passages out of *Mr. Andrew Gray's Book* intituled, *Spiritual Warfare*.

1. What original Sin is.

(1) "Original Sin is the Imputation of
 "the first Transgression of Adam unto us. (2.)
 "It doth comprehend the Want of original
 "Righteousness. (3.) It comprehends a
 "Proneness to all Evil, and an Ineptitude, and
 "Unfitness for the doing any good. Rom.
 "5. 12, 13, 14. Eph. 2. 1.

2. Advantages of being convinc'd of original Sin.

(1.) "It removes Impediments of our love
 "to Christ; for it is impossible for any to have
 "high Thoughts of the Love of Jesus Christ, &
 "of the Offers of Mercy, unless he be convinc'd
 "of Original Sin. Rom. 5. 6, 7, 8. (2.) It
 "doth exceedingly commend the Omnipotency
 "of Grace in mortifying Corruption. (3.)
 G 2 "It

“ It is a compendious Way to keep the Christi-
 “ an in the Exercise of Humility, after the
 “ highest Attainments of Mortification, or un-
 “ der the highest Attainments of Communion
 “ and Fellowship with God. (4.) It keepeth
 “ him under the deepest Impressions of the
 “ Sinfulness of Sin. (5.) It is an excellent
 “ Way to keep the Christian under the most
 “ watchful and fearful Frame. (6.) It is that
 “ which putteth a Christian to a holy Diffi-
 “ dence in his own Strength, and maketh him
 “ to be much in the Employment of the
 “ Strength of him whose Name is JEHO-
 “ VAH.”

3. Reasons why we should labour in the Mortification of original Sin.

(1.) “ All Mortification is in vain, and as
 “ the beating of the Air, until once original
 “ Corruption be mortified.— This is the
 “ *Mother Sin* therefore you must mortifie it.
 “ (2.) It is an undeniable Evidence of a Chris-
 “ tian, to be taken up in the mortifying of this
 “ Sin: For we conceive it impossible for a
 “ Hypocrite to attain to such a length, to stu-
 “ dy the real Mortification of original Corrup-
 “ tion. It was the Practice of those two holy
 “ Men, *David*, Psal. 51. 5. and *Paul*, Rom. 7.
 “ 24. (3.) This speaks the Necessity of the
 “ Mortification of original Sin, all the Duties
 “ of a Christian are defiled and polluted by it.
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“ And (4.) It is that Sin that doth exceedingly
 “ war against the Grace of God in a Christian.
 “ Would you know why Grace is in such a
 “ languishing State? It is because of the Pow-
 “ er of original Sin.

4. How a Christian may come to have the Impressive Conviction of original Sin.

(1.) “ Let him be much in the Exercise of
 “ Self-Examination; and when he shall reflect
 “ upon himself he will behold inward Motions
 “ unto every Sin that hath been *named amongst*
 “ *the Gentiles*. Who is so great a Stranger to his
 “ own heart, but if he reflect upon it, may
 “ sometimes see the Stirrings of almost all Cor-
 “ ruptions? Which tells the Christian there
 “ is a Fountain within him, that would send
 “ forth the same bitter Waters, were they not
 “ graciously restrained. (2.) Let him be much
 “ in the Study of the Spirituality of the Law.
 “ This was the Way the Apostle *Paul* took
 “ for the Conviction of original Sin. Rom. 7.
 “ (3.) He should be much in Prayer for that
 “ Spirit who *convinceth the World of Sin*; that He
 “ may imprint those Convictions upon you,
 “ which may make you set down, and bewail
 “ your selves in the bitterness of your Souls.”

Of Atheism.

The Reader has already been inform'd (p. 9.) how he was troubled with Temptations to *Atheism*. This, I suppose, put him upon reading *Mr. Capel on Temptations*, and transcribing from him what follows.

' *Atheism* is the greatest Sin that is, in that
' it finites at the Root of all. For to say the
' Truth, (1.) all Sin comes *from* Atheism: For
' who would Sin did he verily think there was
' a God who saw all, and would punish all?
' (2.) And all Sin tends to Atheism: When
' we have sinned, Sin doth draw toward Athe-
' ism exceedingly. When we are in Sin, we
' must be either willing to go out of it by Re-
' pentance, or else we shall be willing to turn
' Atheists; the best of our Play then being to
' feed our selves with a Conceit, that all is but
' Talk to hold Men in awe. When the Con-
' science will not get quiet by turning to God
' by Repentance, then it will seek to quiet it
' self by Unbelief, bearing it self in hand there
' is no such thing as Hell to torment Men in."

' Saran doth all he can to make Men Athe-
' ists, because when there is no Fear of God be-
' fore their Eyes, they will sin all manner of
' Sins which the Devil would have them sin.
' Psal. 14. 1. *The Fool hath said in his Heart there*
' *is no God.* What follows? *They are corrupt,*
' they

'they have done abominable Works.—— The
 'Devil cannot be an Atheist, for he *believes &*
 'trembles ; yet he bears good-will to Atheism
 'because it doth advance his Kingdom.——
 'Atheism being the most damning Sin that is,
 'he doth Use all means to wipe out of the
 'Heart of Man the Impressions of the God-
 'head ; and the best Men that be have too ma-
 'ny Thoughts this Way ; it is the Master Vein
 'in our Original Lust. And were it not for
 'the Law of Nature, Satan, and our Sin would
 'make monstrous flat Atheists of us. But God
 'hath so wrought in us the Impression of a De-
 'ity, being the main Pillar of the Law of Na-
 'ture, that we never can possibly, nor all the
 'Devils in Hell coming in with their Forces,
 'utterly extinguish it in our Hearts. And
 'therefore we find the deepest Atheists in the
 'World, when in Extremity, and put to it by
 'some sudden Affrightment, do use to cry out,
 'O God ! O Lord !——

'But after all when a Christian is set upon
 'with some fierce Temptation to Atheism, I
 'would wish him to do these things. (1.) Not
 'to enter into Dispute with his own Reason ;
 'for the Understanding of Man is too weak,
 'and too short, to reach the Comprehension of
 'a Deity : He that shall take in his own
 'Thoughts, and muse about the Nature and
 'infinite Being of God, shall but let in Satan
 'the more. The Counsel then I am bold to
 'give the poor Christian is, not to study this
 'Point,

' Point, but to take his Mind off from thinking
 ' and disputing this Argument, least he come
 ' to say in his Heart, I cannot conceive what
 ' God is, and therefore I doubt me there is no
 ' such Being. Away then with all Reasonings
 ' and Disputings about this Subject. (2.) Then
 ' cleave to the Word, and say, tho' my Reason
 ' cannot tell what to make of it, tho' Lust in
 ' me say there is no God, and most do live as
 ' if there were no God; Yet because it is the
 ' Word, the Scripture saith it, I must, and will,
 ' and do believe it. We must see God, and
 ' Heaven, and all in the Word. Doubts, I
 ' know, that have any Ground, ought to be
 ' scanned, disputed, answered: But Atheism
 ' is a Denial of the first Principle of all Religi-
 ' on, and such a Principle ought not to be so
 ' much as questioned. It is a meer Scruple,
 ' and the safest Way is to reject it as soon, and
 ' as often as it doth come; put it off as a thing
 ' neither worth, nor fit for Consideration. We
 ' shall find that by often rejecting such Scr-
 ' ples, the Conscience will be better confirmed
 ' and settled, than by going about by Reason
 ' and Arguments to answer them. He that
 ' shall go about by the Force of his own Witt to
 ' conquer his Atheism, is in great Danger to
 ' fall into some Degrees of it; for when he sees
 ' that Reason cannot find out what this God
 ' is, he will come to question all, and to think
 ' there is no such Being. He then doth best,
 ' who doth dispute least, and in the Heat of
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‘ the Temptation, rests himself wholly on the
 ‘ Word.

Helps for the due Management of the Duty of *Self-Examina- tion*.

It appears from his *Diary* this was a Duty wherein he was frequent, and for his Assistance herein, that he might come to a well-grounded Satisfaction respecting the State of his Soul, he transcrib'd from the excellent *Mr. Flavel*, the following *Rules* for the clearing of Sincerity, and Discovery of Hypocrisie.

Rule 1. ‘ We may not presently conclude
 ‘ we are in the State of Hypocrisie, because we
 ‘ find some Workings of it, and Tendencies to
 ‘ it in our Spirits: The best Gold has some
 ‘ Dross and Alloy in it. Hypocrisie is a Weed
 ‘ naturally springing up in all Ground; the
 ‘ best Hearts are not perfectly clear from it.—

Rule 2. ‘ Every true Ground of Humilia-
 ‘ tion for Sin, is not a sufficient Ground for
 ‘ doubting and questioning our State and Con-
 ‘ dition. There be many more things to hum-
 ‘ ble us upon the Account of our Infirmities,
 ‘ than there are to stumble us on the Account
 ‘ of our Integrity.

Rule 3. ' A stronger Propension in our
 ' Nature, and more frequent Incidence in our
 ' Practice to one Sin than another, doth not
 ' presently infer our Hypocrisie, and the Un-
 ' soundness of our Hearts in Religion. It is
 ' true every Hypocrite has some Way of Wick-
 ' edness, some Lust that he rolls as a sweet
 ' Morsel under his Tongue, and is not willing
 ' to part with &c, and this undoubtedly argues
 ' the Insincerity and Rottenness of his Heart—
 ' And it is true also that the Nature and Con-
 ' stitution of the most sanctified Man inclines
 ' him rather to one Sin than to another, tho'
 ' he allows himself in none; yea, tho' he set
 ' himself more watchfully against that Sin than
 ' another, yet he may still have more Trouble
 ' and Vexation, more Temptation and Defile-
 ' ment from it than any other.——

Rule 4. ' A greater Backwardness and In-
 ' disposedness to one Duty rather than another,
 ' doth not conclude the Heart to be unsound
 ' and false with God, provided we do not dis-
 ' like and disapprove any Duty of Religion, or
 ' except against it in our Agreement with
 ' Christ, but that it ariseth meerly from the
 ' present Weakness and Distemper we labour
 ' under.

Rule 5. ' The Glances of the Eye at Self
 ' Ends in Duties, whilst Self is not the Weight
 ' that moves the Wheels, the principal End &
 ' Design

‘ Design we drive at, and whilst those Glances are corrected and mourned for ; do not conclude the Heart to be unsound and hypocritical in Religion.

Rule 6’ ‘ The Doubts and Fears that hang upon and perplex our Minds about the Hypocrisie of our Hearts, do not conclude that therefore we are what we fear our selves to be. God will not condemn every one for an Hypocrite that suspects, yea, or charges himself with Hypocrisie.——

He also wrote from the same Author, the following Questions by which to examine whether CHRIST was the *King* of his Soul.

Quest. 1. ‘ To whom do I yield the most prompt, chearful, and constant Obedience ? To the Commands of Christ, or to the Solicitations of Satan, and my own Lusts ? He that hath my Obedience, the same is my Lord and King. Rom. 6. 16. *To whom ye yield your selves Servants to obey, his Servants ye are to whom ye obey.* When God and Conscience call me to pray, and the World calls me off to attend its ensnaring Pleasures, and unnecessary Employments, which of these Calls do I pay Obedience to ?

Quest. 2. ‘ Who governs the secret and unseen part of my life ? *That every Man is in*
H 2 ‘ the

‘ the Account of God, which he is in secret,
 ‘ Rom. 2. 28, 29. Now, who is King in the
 ‘ Closet? And what Rules do my Thoughts
 ‘ move by? If Christ bring my Thoughts in-
 ‘ to Obedience, so that I dare not indulge to
 ‘ my self a sinful Liberty, to enjoy the specula-
 ‘ tive Pleasure of the Sins I have acted, or
 ‘ would act had I Opportunity for it: And if
 ‘ I am in the Fear of God when alone, and
 ‘ make Conscience of my secret, as well as
 ‘ public Duties, then I am under Christ’s Go-
 ‘ vernment, and He is King of my Soul. 2 Cor.
 ‘ 10. 5. Mat. 6. 6. But if I make an external
 ‘ Shew of Obedience to Christ, and secretly
 ‘ obey my Lusts, I am really the Servant of
 ‘ Sin, and belong to another King. O my
 ‘ Conscience, what say’st thou to these things?

Quest. 3. ‘ Whom do I follow, or heartily
 ‘ resolve to follow, when it comes to a parting
 ‘ point betwixt Christ and the World? When
 ‘ I must cleave to the one, and forsake the o-
 ‘ ther, (Mat. 6. 24.) do I with full Purpose of
 ‘ Heart cleave to the Lord? Acts 11. 23. Is
 ‘ it my sincere Resolution to follow the Lamb
 ‘ whithersoever he goeth? Rev. 14. 4. Or
 ‘ have I secret Reserves to quit Christs Service,
 ‘ and give Religion the Slip, when it comes to
 ‘ real Distress and Difficulty? These are
 ‘ sounding Questions, and will discover whose
 ‘ Government we are under.

To

To stir himself up to be frequent in the Practice of this great Duty, and that he might not be slight and superficial, but serious and thorough in it, he wrote also the following Paragraphs ;

' Surely that Ground-Work can never be laid
' too sure, upon which so great a Stress as the
' Soul and Eternity must depend. It will not
' repent thee (I dare promise) when thou com-
' est to die, that thou hast employed thy Time
' and Strength to this End. Whilest others are
' panting after the Dust of the Earth, and say-
' ing, Who will shew us any good? Be thou
' panting after the Assurance of the love of
' God, and crying, Who will shew me how to
' make my Calling and Election sure?

' Are you not troubled with a *busie Devil*, as
' well as with a bad Heart? Hath not he who
' circuits the whole World, observed you?
' Hath he not studied your Constitution Sins,
' and found out that Sin which most easily be-
' sets you? Hath he less Malice against your
' Souls than others? Surely you are in the ve-
' ry Thick of Temptations; thousands of
' Snares are round about you. Oh how diffi-
' cultly are the righteous saved! How hard
' to be upright! How few even of the pro-
' fessing World win Heaven at last! O there-
' fore search your Hearts, Professors, and let
' this Caution go down to your very Reins;
' let him that thinks he stands, take heed lest he
' fall.

' Beg

‘ Beg the Lord that you be not deceived in
 ‘ that great Point (your Integrity) whatever
 ‘ else you may be mistaken in. Pray that you
 ‘ may not be given up to an heedless, careless
 ‘ and vain Spirit, and then have religious Du-
 ‘ ties for a *Rattle* to still and quiet your Consci-
 ‘ ences.

Cautions against spiritual De- clensions.

He was not only solicitous to have the Grace of God in him of a Truth, but to grow in Grace, and to have the lively and vigorous Exercise of it in his Soul maintain’d and kept up. He often expresses in his Diary a fear of losing his First-love, and having a Spirit of Indifferency in Matters of Religion prevail upon him. This put him upon writing some Cautions against spiritual Declensions, out of the life of Mrs. *Elizabeth Bury*, p. 190. 191.

‘ A declining State is incident to the best,
 ‘ and therefore to be feared by all.—— There
 ‘ are some that assert a total Apostacy from
 ‘ true Grace;—— but we may comfortably
 ‘ conclude from God’s unchangeable Love, De-
 ‘ cree, Almighty Power engaged for Perseve-
 ‘ rance; and from our Union with Christ, &
 ‘ his constant Intercession for us, that the *Habits*
 ‘ of true Grace cannot be lost. But, alas!
 what

what Abatements may there be in the Degrees, and Exercise, in the Life and Strength of it! And how sad and deplorable is such a Case? Who can but pity a robust Body reduced to a Skeleton by a pining Consumption? And is less Pity due to Souls declining in their Graces? When ardent Love, strong Desires, humblest Mournings, liveliest Joys, are all withering, or choaked with a Confluence of worldly Joys, Cares, or Pleasures! Ay! the Sadness of this State!—The best are apt to decline in Duty, in their Love and Affection to it; and sometimes find a sad Distance from God, a Strangeness to him, and Shiness of him in Prayer, which yet afore has been their greatest Delight, and Heart-ease. Surely restraining of Prayer is a very sad Mark, and when our Hearts don't joyfully answer his Call to seek his Face! And little better when our wandring Spirits are not watch'd over, call'd in, & made to ply their Work, but Flies light on the Sacrifices that us'd to flame: Nay, if but our Chearfulness in Duty should abate, how heavily shall we drive? If what was once our Delight, becomes our Task and Burthensom? If after Duty no Advantage, no nearer to God, no fuller Resolutions, no humbler Resignations, how weary shall we quickly be of our choicest Happiness, for the Enjoyment of some inferiour Good, or foul Corruption, which our treacherous Hearts have slyly fallen

len in Love with, while we yet profess to be entirely Gods? There are in the best such Remainders of Corruption, as ever incline to Apostacy; for none are so compleatly sanctified, but the Flesh is still Lusting against the Spirit; and Corruption is an active Principle, very importunate, and not easy to be denied: The Temptations of Satan are always assaulting, and our Corruptions very ready to side with them: Yea, and God's just Desertions often concur; for tho' he does not withdraw his Love and Care, yet for our Neglects he often may, and does suspend his Influence and Assistance, and then what are we?—Trie your present Case, whether you are growing or declining. If Grace withers, so must Comfort. If this be your Case, remember whence you are fallen, and repent, and do your first Works, and lay fresh Hold on the great Redeemer. If your Case be better, Bless God &c——.

Breath improved.

Several Passages in his Diary shew how concern'd he was to reprove and counsel others for their spiritual Good, and what a Grief it was to him sometimes when he had been in Company, and nothing had pass'd that was good to the Use of edifying, and for the *ministring* Grace to the Hearers †. That he might be excited in this

† See p. 34, and 35. of the Appendix.

way to glorifie the God in whose hand our Breath is; he transcrib'd the following excellent Thought on the Improvement of our Breath, from Mr. Flavel's *Treatise of the Soul*.

' Let your Breath promote the spiritual
' life of others, as well as maintain the natural
' life in your selves. Tho' the maintaining of
' your natural life be one End why God gave
' you Breath, yet it is not the only, or princi-
' pal End of it. Your Breath must be Food to
' others, as well as life to you. Prov. 10. 21.
' *The lips of the righteous feed many.* It will be
' comfortable to resign that Breath to God at
' Death, which hath been instrumental to his
' Glory in this life. It was no low Encomium
' Christ gave of the Church, when he said,
' Cant. 4. 11. *Thy lips, O my Spouse, drop as the*
' *Honeycomb, Honey and Milk are under thy*
' *Tongue.* Sweet, wholesome, and pleasant
' Words, drop from her lips. *They drop* (saith
' Christ) *as the Honeycomb.* Some Drops ever
' and anon fall actually, and others hang at the
' same time prepared and ready to fall. Such a
' prepared and habitual Disposition should eve-
' ry Christian continually have. Your Words
' may stick upon Mens Hearts to their Edifica-
' tion and Salvation, when you are in your
' Graves. Your Tongues may now sow that
' precious Seed, which may spring up to the
' Praise of God, tho' you may not live to reap
' the Comfort of it in this World. John 4. 36.

37. 'Tis a rich Expence of your Breath to bring but one Soul to God, and yet God hath used the Breath of one, as his Instrument, to save, edifie, and comfort the Souls of Thousands. Prov. 11. 30. *The Fruit of the righteous is a Tree of life, and he that winneth Souls is wise.* The Lord make all his People wise in this !

Surely, whether we consider the invaluable Worth and Preciousness of Souls, the Benefits you have had from the Breath of others yourselves, the innate Property of Grace wherever it is, to diffuse and communicate it self ; how short a time you have to breath, and how comfortable it will be, when you *breath your last*, to remember how it hath been employed for God. All this should open your lips, to counsel, reprove, and comfort others, as often as Opportunity is ministred.

Did Christ spend his *Blood* for Souls, and shall not we spend our *Breath* for them ? If you will not spend your *Breath* for God, how will you spend your *Blood* for him ? If you will not *speak* for him, I doubt you will not *die* for him. Away with a sullen Reservedness, away with unprofitable Chat, all Subjects of Discourse are not fit for a Christians lips. 'Tis a grave Admonition God once gave his People by the Pen of a faithful Minister ; *You may rue (saith he) the Opportunities you have lost. Here lay a poor Wretch with*

* Mr. West.

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'one Foot in Hell, would he not have started back, if
'he had had Light to discover his Danger? Well,
'you are now together, something you must say; the
'same Breath would serve for a compassionate Ad-
'monition as for a complaisant Impertinency, which
'will redound to neither of your Advantages. You
'part, the Man dies, and in the midst of Hell cries
'out against you, One Word of yours might have
'saved me; you had me in your reach, you might
'have told me my Danger; you forbore, I hardened;
'the Lord reward your Negligence.

*A miscellaneous Collection of Say-
ings, Sentences, Observations,
&c, which he gather'd out of
several Books, many of them
out of the life of Mr. Phillip
Henry.*

*We cannot expect too little from Man, nor too
much from God.—— Rules for Conversati-
on; Have Communion with few, be familiar with
one: Deal justly with all, speak evil of none.——
In whatsoever we do we ought to approve our selves
unto God, and to our own Consciences, in Truth and
Uprightness, and the Lord whom we serve, can and
will certainly, both bear us out, and bring us off
with Comfort in the End.—— He that repenteth
every day of the Sins of every day, when he cometh*

to die will have the Sins but of one day to repent of.—— Every Creature is that to us, and only that, which God makes it to be.—— Duty is ours, Events are Gods.—— The Soul is the Man, and therefore that is best for us, which is best for our Souls.—— The Devil cozens us of all our time, by cozening us of the present time.—— If the End of one Mercy were not the beginning of another, we were undone.—— Arguments against Sin, or an Antidote ready for an Hour of Temptation, for Memory sake express'd in these four Verses,

*Is this thy Kindness to thy Friend ?
It will be bitterness in the End.
The Vows of God upon me lie ;
Should such a Man as I am flie ?*

Four things which a Man would not for all the World have against him, *The Word of God, His own Conscience, The Prayers of the Poor, and the Account of godly Ministers.*

Some good Principles which Christians should govern themselves by : That God who is the first and best, should have the first and best. That a Part in Christ is a good Part. That Soul Prosperity is the best Prosperity ; and that it is well or ill with us, according as it is well, or ill with our Souls. That Honesty is the best Policy. That those who would have the Comfort of Relations, must be careful to do the Duty of them. That all is well that ends

ends everlastingly well. That Time and the Things of Time, are nothing compared with Eternity. That it is better to suffer the greatest Affliction, than to commit the least Sin. That it highly concerns us to do that now, which we shall most wish we had done when we come to die. That Work for God is its own Wages. That it is Folly for a Man to do that which he must certainly undo again by Repentance, or be undone to all Eternity.——

We have three Unchangeables, to oppose to all Mutabilities; an unchangeable Covenant, an unchangeable God, and an unchangeable Heaven: And while these three remain, welcome the Will of our heavenly Father in all Events that may happen to us; come what will, nothing can come amiss to us.—— We must expect a Snare and Temptation at every Turn, and walk accordingly.—— A good Book is a good Companion at any time, but especially a good God.—— Keep low in your Thoughts of your self, but aim high in your Desires.— How hard is it to love, and not to overlove the Creature?—— God is a jealous God, who will not suffer the Creature to usurp his Throne in our Affections.—— Reprieves extraordinary (meaning from Sickness) call for Returns extraordinary.—— Those Ordinances that do not soften, harden.—— Lord, thou art enough for Heaven, enough for thy self, and art thou not enough for me?—— We had as good sin wilfully, as do what God commands unwillingly.—— Alas, my God! What did I think of when I thought not of thee? What was I mindful of when I forgot thee?—— Pray:

Prayer and Meditation should be instead of a thousand Recreations. — Our Understandings cannot, O that our Lives did not deny God! — Without the Understanding of the Will of God by his Word, our Sight is but Blindness, our Understanding Ignorance, our Wisdom Foolishness, and our Devotion Fraud and Hypocrisie. — Do what you know to be your present, and God will acquaint you with your future Duty, as it comes to be present. — Make it your Business to avoid known Omissions, & God will keep you from feared Commissions. — He that will do all that is lawful, will soon be drawn to that which is unlawful. — The Words of Sr. John Mason, a Courtier, who had been Privy-Counsellor to several Kings, at the Close of his life; I have learned by many Years Experience, that Seriousness is the best Wisdom, Temperance is the best Physick, and a good Conscience the best Estate; and I would change the whole life I have lived in the Palace, for one Hours Enjoyment of God in the Chappel: All things else forsake me, beside my God, my Duty, and my Prayer. — The Words of Galeacius Caracciolus, a noble Marques; I should not look upon my self to be worthy to see the Face of God, if I did not prefer one Hours Communion with Christ, before all the Riches and Pleasures of the World.

Concern-

Concerning *Death* and the *Grave*.

As he *thought* much on these *, so he *wrote* concerning them the following Things, which he somewhere met with.

‘ By Death we finish the sorrowful Business
 ‘ of a wretched Life, towards which we have
 ‘ been always travelling, sleeping and waking;
 ‘ and by what crooked Path soever we walked,
 ‘ yet it led us the strait Way to the Gate of
 ‘ Death. Neither can our beloved Compani-
 ‘ ons, our Goods, Riches, and Honours, stay
 ‘ us one Hour from entering into the all-devour-
 ‘ ing Dungeon of Death, which is not satisfied
 ‘ with the by-past Generations, but still crieth,
 ‘ *All Flesh is Grass*, till it have consumed all.
 ‘ Thus the Tide of Man’s life once declining,
 ‘ makes a perpetual Ebb, never to return hither;
 ‘ and his Leaf fallen, shall never spring again :

‘ *Trees cast their Leaves, and spring again ;*

‘ *Mans Leaf once cast, doth so remain.*

‘ *Sun being set returns with Light ;*

‘ *Mans Light is short, long lasting Night.*

He also wrote the following *Scriptures* concerning Man’s Mortality :

* Appendix, p. 27.

Gen. 3. 19. *Dust thou art, and unto Dust thou shalt return.*

Job 7. 6. *My Days are swifter than a Weavers Shuttle, and are spent without Hope.*

Chap. 9. 25. *Now my Days are swifter than a Post: they flee away, they see no good.*

v. 26. *They are passed away as the swift Ships: as the Eagle that hasteth to the Prey.*

Chap. 14. 1. *Man that is born of a Woman, is of few days, and full of Trouble.*

v. 2. *He cometh forth like a Flower, and is cut down: He fleeth also as a Shadow, and continueth not.*

Psal. 39. 4. *Lord, make me to know mine End, and the Measure of my Days, what it is; that I may know how frail I am.*

5. *Behold, thou hast made my Days as an Hand-breadth, and mine Age is as nothing before thee: Verily, every Man at his best State is altogether Vanity.*

Psal. 90. 12. *So teach us to number our Days, that we may apply our Hearts unto Wisdom.*

And it is remarkable the very last Thing it appears he transcrib'd, was the following serious, tho' plain, Piece of Poetry, with this Title upon it,

The

Son

Seve
Society

The Passing Bell.

*Come, honest Sexton, take thy Spade,
 And let my Grave be quickly made.
 Thou still art ready for the Dead,
 Like a kind Host to make their Bed:
 I now am come to be thy Guest,
 In some dark Lodging give me Rest:
 I'm very weary, full of Pain,
 And of my Pilgrimage complain.
 On Heavens Decree I waiting lie,
 And all my Wishes are to die.
 Hark! Hark! I hear my Passing-Bell!
 I hear my Passing-Bell! Farewel,
 Farewel! my loving Friends, Farewel!*

VIII.

Some of his Letters to his absent Acquaintance.

Several young Men belonging to the same
 Society and Church with him, with whom he
K
had

had an intimate Friendship on the best Accounts, and had often *taken sweet Counsel*, remov'd into the Country when their Apprentiſhip was out: With theſe he ſtill kept up a ſpiritual Correſpondence by Letters; a few of which, in the firſt and rough Draught of them, I find among his Papers, and ſhall give ſome of them to the Reader becauſe of the Tincture of Religion which is in them, and the *Salt of Grace wherewith they are ſeaſoned*.

1ſt.

To Mr. ——— at ———

Boston, July 24. 1721.

Loving Friend,

I Received your Letter dated the 19th. Inſtant, wherein you inform me you got ſafe home on Saturday Evening, and are in bodily Health, which I am very glad to hear of: And you ſpeak of your being under ſpiritual Darkneſs. I would turn you to that Word, *Iſai. 50. 10. Who is among you that feareth the Lord, that obeyeth the Voice of his Servant, that walketh in Darkneſs, and hath no light? Let him truſt in the Name of the Lord, and ſtay upon his God.*—— If you are troubled with blaſphemous Thoughts, and tempted by Satan to diſbelieve inviſible Things, I would ſay, moſt Chriſtians are (ſome time or other) ſo haraſs'd:

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rafs'd : (I'm sure I can testifie the Truth of it.) But if they are your Burthen, and you strive to put them away, they are not your but Satans Sins.— Cry to God for the Removal of them, and that they may be sanctified.— I shall, according to my poor Ability, remember you at the Throne of Grace, as I have done heretofore ; and hope you are in the same Way mindful of me.— I would farther say to you, You are now setting out into a World of Snares and Temptations, and may expect them at every Turn. Oh be careful you don't loose your first Love ; (as many do) and ponder well that Place, Heb. 10. 38. *If any Man draw back, my Soul shall have no pleasure in him.* Continue stedfast in God's Ways, and approve your self to God, and your own Conscience, in every thing, which will be a sweet Cordial to you in the greatest Affliction. You see the Freedom I take with you, but I know your Ingenuity——. So I remain

Your Soul Friend &c.

J. C.

Pscr.

Our Friends are well. Please to remember me to Mr ——, and tell him I heartily wish God's Blessing to go with him in his setting out in the World, and that he wou'd take Care he does not loose his first Love.

2d.

To Mr. ——— at ———.

Boston, Sept. 1721.

Loving Friend,

THIS comes with my hearty Love to you, hoping you are in good Health. I should be glad to hear oftner from you, but considering the Distance I cannot expect it.— Since I wrote to you last I have had the *Small-pox*, but (thro' God's Mercy to me) I am raised up again, and about my Business, and would have you bless God on my Behalf, for this his great Mercy to me, and also pray that I may have Grace to live suitably.— My Wish and Prayer for you is, that your Soul may be in *Health and prosper*: And with my Wish would say, O let not the Strivings of God's holy Spirit with you, and the Convictions of Conscience, be disregarded by you; but heartily embrace and obey them, and they may end in your Conversion; but if disregarded it may prove your eternal Ruin. And let that liberty which your Calling may allow you, be improved for God.— The small-pox is spread almost over the Town, and proves mortal to many, especially young People. I shall underwrite a *dark Catalogue* of the Names of some that have died of it since you were last in
Boston,

Boston, which I hope will not be unprofitable for you. When you write me again, give me an Account whether a Society is like to be formed where you are, and if not what are the Hindrances: And be not wanting in your Endeavours to forward so good a Thing. I remain,

Your assured Friend,

J. C.

3d.

To Mr. ——— at——

Boston, Feb. 1. 1721--2.

Loving Friend,

I Receiv'd your Letter of the 4th. Decem. wherein you inform me you receiv'd the two Letters I sent you: I'm glad they were so welcome, and rejoyce to hear there is some hopes of forming a Society amongst you, and would still desire you to forward it as much as you can.— I would thank God on your Behalf, for carrying you thro' the Trouble you met with; and would pray you to ponder well the *Psalmists* Words, *Trust in the Lord, and do good, so shalt thou dwell in the Land, and verily thou shalt be fed.* And also

also those of the *Apostle*, I will never leave you, nor forsake you.— Most of our Society have had the *Small-pox* and are up again: It carried off none but those I wrote you of, and we now meet again.— Pray that we may have Grace to adorn the Profession we make,— I remain,

Your &c.

J. C.

4th.

To Mr. — at —

Boston, July 1721--2.

Loving Friend,

I Receiv'd yours of 19th. Instant, which was welcome to me, as always a Letter from you is. I rejoyce to hear you are well: May your Health be improved to his Glory who is the Giver thereof.— I return you my hearty Thanks for your well-wishing towards me, both in a temporal and spiritual Regard; and would earnestly beg that you would be my daily Intercessor at the Throne of Grace, that God would quicken me in his Ways, (for my Soul doth cleave to the Dust) and that I may have Grace to withstand the World, Flesh, and Devil,

Devil, which are now (if ever they were) striving to get my Heart from God.-- To whom should I open my Trouble (for so I desire it should be to me) but to my experienced Friend, that it may move him to be daily mindful of me, as I shall (thro' Grace) be of him. I remain,

Your &c.

J. C.

5th.

To Mr. — at —

Boston, Feb. 1721--2

Loving Friend,

THIS comes with my hearty Love to you, hoping it will find you well, as I am thro' God's Goodness at present. Your Absence makes me some-what, tho' not altogether unmindful of you, as I hope you are not of me.—— I should be glad of a line from you to know how it is with your Soul, the Welfare of which is the principal thing: And would take the wonted Freedom betwixt us, and say, O let the Strivings of God's holy Spirit, and the Convictions of Conscience to Duty, be cherish'd and obey'd; and follow on to serve the Lord as you have begun, and you'll reap

reap Comfort here, and obtain a Crown of Glory hereafter.— I earnestly beg your Prayers for me, that I may have Grace to resist Temptations, and be quickned to a close Walk with God. I this day receiv'd a Letter from ——— who desires to know how it is with you, and remembers his love to you.— I have inclosed *Mr. Alleine's Directions for daily Self-Examination*, which I cannot but recommend to you for your serious Perusal, and consciencious Practice.— I remain,

Your real Friend,

J. C.

6th.

Boston, Sept. 25. 1732.

Mr. ———

THis comes with my Love and Affection to you, hoping you are well. Your Welfare I wish for, and am glad Providence has ordered your Lot in a place where, in all Probability, the Blessings of this Life are like to be bestow'd upon you. But, loving Friend, think it not amiss if I use something of the wonted Familiarity between us. Take heed that the Prosperity of this World does not cool your Affection.

Affections to the things of God, and carry you from him; which they will do if the Heart is not watch'd over, as has been found a Truth by the Experience of others: And then, comparing Temporals with Spirituals, Time with Eternity, see if the Gain of this World will not be Loss to you. But let the Goodness of God engage you to a life of Thankfulness and Holiness, which should be the Effect of it, and then all will be well. — I understand you are come into the Marriage State, and heartily wish you Comfort and Happiness therein: But know the Impediments as well as Furtherances of the same to a holy Life, and order it for the best. You see the Freedom I take with you, but I know your Candour. From,

Your assured Friend and Servant.

J. C.

7th.

To Mr. — at —

Boston, June 8. 1725.

Loving Friend,

I take this Opportunity by your Brother to write to you, that so the Friendship between us may not be lost, but kept up to our mutual Advantage. And now, my dear Friend,

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that

that I have set Pen to Paper, what shall I say? Let the Concerns of our precious and immortal Souls swallow up all other things; and let us be driving a profitable Trade for Heaven, while in our Pilgrimage in this World: O may the Love of God excite us hereto! And altho' the Providence of God has order'd our Lot at a distance from each other, yet let us not be unmindful one of another, but daily carry one the other to the Throne of Grace, that each of us may obtain Grace of God to be faithful to the Death, that so we may receive the Crown of Glory.— I remain,

Your &c.

J. C.

The Conclusion.

THUS far have I carried the Account of this excellent Young Man, and in doing so gratified some who desir'd it might not be very short; tho' I could have swell'd it several Sheets more. And now I would conclude with a few *Reflections* upon such an *Example*.

1. We may see in it the *Reality* and the *Power* of *Religion*. There are some *vain Bablers*, who

who will say Religion is a meer Fancy, there is nothing in it but Notion and Talk: Now (tho' these Men, knowing nothing of Religion by their own Experience, are no more fit to judge of it than a blind Man is of Colours) such Instances as this may serve, if not to convince, yet to baffle and silence them. Surely there must be a Reality in that which has such powerful Effects, and works such a Change in the Temper of the Soul, and the Course of the life; Which puts a new *Biaß* upon a Man; makes him differ not only from the rest of the World, but from what he himself once was; gives a new, that is an *heavenly*, Tendency, to his Thoughts, Desires, Actions and Aims; Which raises him to a spiritual Life, and transforms him in such a Measure into the Image of the blessed God; Which enables him to regulate and subdue his inordinate Appetites, and unruly Passions, and even in the Heat of Youth, to *flee* and mortifie *youthful Lusts*; to overcome the World, to despise the Pleasures, and gay things of it while he is in it, and to be willing to leave it at an Age which commonly expects & desires a long Continuance in it; and at last to triumph over Death and the Grave, which Men have naturally such an Horror of: This, I say, must needs be from a *real, living, and divine Principle* within, imparted from above; and the Religion which brings Men to this, must needs be of God.—— And till Religion has such Effects upon us, and works such a

Change in us, we are Strangers to the Power of it. I think we may well use the Example that has been set before us as a *little Glass*, in which to distinguish between the *vital Power* of Religion, and the *dead Image* of it, which many are apt to take up with. For tho' Christians have their different Attainments, (as one Star differs from another in Glory) yet real Christianity is (for the Substance of it) the same in one as in another. And with respect to the Saints, (those living Images of their heavenly Father) that Observation of the wise Man holds true, Prov. 27. 19. *As in Water Face answereth to Face; So the Heart of Man to Man.*

2. We see that *strict Religion is both possible and pleasant*. Some, when they hear of the Strictness of Religion, what Self-Denial, Pains and Diligence are required; what Duties are to be perform'd, Temptations resisted, and Difficulties overcome, are ready to ask, with the Disciples in Mat. 19. 25. *Who then can be saved?* And to think Christianity to be an impracticable and impossible thing. But by such Examples we see what the Grace of God can bring Persons to be, and enable them to do. As Christ answer'd those his astonish'd Disciples in the next v. *With Men this is impossible, but with God all things are possible.* The Grace whereby others have overcome the World, the Flesh, and the Devil, and have walk'd so as to please God, and are got safe to Heaven, can be sufficient

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ent for us also, and we have no need to set down in Despair or Discouragement.—

And Religion is *pleasant* as well as practicable : So they have found it who have tried it : And the more any try it, and the stricter they adhere to it, the more pleasant they find it to be. *Call now if there be any that will answer thee ; and to which of the Saints wilt thou turn ?* They will all, both young and old, say with the Psalmist, *It is good for me to draw near to God.* They will tell you, “ If there be a Heaven upon Earth, ’tis in Communion with God in his Ordinances ; in hearing from him, in speaking to him ; in receiving the Tokens of his Favour and Communications of his Grace, ” and returning pious Affections to him. ”

Here is one more added to the *Cloud of Witnesses*, who gives in his Testimony in those Words of his Diary, *With Watchfulness and Seriousness Religion is its own Wages.* (p. 40) *To have the Heart in a serious Frame God-ward is the delightfulest thing in this World.* (p. 42.) *O the Sweetness of of religious Duties when God meets us in them, as He did me at such a Time and Place.* And at such a Time God was pleased to shine in upon my Soul, and the Thoughts of God and Heaven were sweet unto me. (p. 45) If any are hard to receive his Witness, let them conceive him speaking to them, and inviting them to make a Trial, as Phillip did Nathanael, when he could not believe him that he had found Christ, (John i. 46) *Come and see.*

3. May

3. May not many *elder Christians* be reproved and shamed by such an Example? Here is one dies at *25 Years of Age* an improved experienced Christian. How many are there who have doubled, or (it may be) almost trebled his Age, that come much short of him in Religion? Are not so well acquainted with God and their own Souls, and have not yet run neer so far in the Race set before them? Let such use this Example for their own Reproof and Humiliation: So our Saviour to reprove and shame his own Disciples, once *took a Child, and set him in the midst of them.* Mark 9. 26.

4. This should attract the *Young Mans* Imitation. Here is a fair Copy for Thee to write after. *Go and do thou likewise.* Yea, strive to excell him, by the Grace of God. Be in good earnest seeking after God, and Christ, and Heaven, and to secure the Welfare of your precious and immortal Soul. Use all the Helps you can for your spiritual and eternal Good. Be much in Retirement and Prayer. *Redeem the Time because the Days are evil:* Improve it with the greatest Wisdom; use it to the noblest Purposes; and squander none of it away in Idleness: For it flies swift, and it will soon be said, *Time shall be no more;* and upon the Use of present Time, depends a whole Eternity. Begin betimes, and aim high in Religion. If you have begun well, take heed of spiritual Declen-

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Declensions; don't loose your first Love, but labour to keep up holy Affections in their Power and Vigour. *Lay aside every Weight, and the Sin which doth easily beset you, and run with Patience the Race which is set before you, looking unto JESUS the Author and Finisher of our Faith.* —

Let none to whom this Example is propos'd say, *This is more than needs, less will serve the Turn.*— For the *righteous are scarcely saved.* They that set out soonest, and run the fastest, do but reach the Goal. And eternal Salvation requires, and is worthy the Pains and Diligence of thy whole Life, and will infinitely more than make amends. If your are for so much Religion as will just carry you to Heaven, and no more, you are never like to come there. Do you think this young Man, (or ever any other,) repented at last of the Pains he had taken to prepare for Heaven? Might he speak to you from the Grave or the other World, would it not be, (think you) earnestly to advise and entreat you, to *strive to enter in at the strait Gate, to work out your Salvation with Fear and Trembling, and to give all Diligence to make your Calling and Election sure?*—— To have done;

You must account for it another Day, what use you make of such Examples; and if you don't improve them now for your *Imitation*, God will improve them then for your *Condemnation*.

nation. The Goodness of some, will aggravate the Badness of others, who had equal Helps & Advantages for their Souls, but did not improve them.

F I N I S.

The Reader is desir'd to correct the following *Errata* of the Press with his Pen.

In the Sermon, p. 11. l. 1. for Reach write *Recal.* p. 16. l. 19. w. *Testife* against me. p. 18. l. 6. from the bottom, for natural w. *unruly.* p. 19. l. 16. w. is *grievous.* p. 23. l. 12. w. *from Sin.* Appendix, p. 2. l. 8. w. *shone.*



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